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lishmen fight the more bitterly and tenaciously against Revolutionary domination.

This is an essay worthy of the attention of not only students but publicists and pastors who would better understand France on the eve of the Revolution and in the midst of the Terror.

R. J. P.

The Conversion of the Fagan World. A Treatise upon Catholic Foreign Missions. Translated and adapted from the Italian of Rev. Paola Manna, M. Ap. By Rev. Joseph F. McGlinchey, D.D., Boston: Society for the Propagation of the Faith. Pp. xix+303.

There are many expressions of esteem which come to mind as describing this book, but they all sound like platitudes when one thinks of its purpose, its timeliness, its charm of treatment, its value to the cause. To have a text-book of Catholic missions which can be placed in the hands of enquirers is certainly most pleasant, for until this work was issued, there was really nothing covering the field in English. How often have would-be students of missions asked for something of this sort, and been told there was nothing available! The reviewer, in his position as Field Secretary of the Catholic Students' Mission Crusade, has long urged just such books, and he is happy to say that this one has been adopted by the Crusade as its first official text and is commended to all its Units. But its use may not be limited to them. No Catholic, clerical or lay, can fail to be benefited by a careful reading of it.

The work is divided into four parts. In "Part One—The Mission Field," "The Divine Mission" (Ch. I.) is pointed out, beginning with our Lord's own commission to His apostles, and coming down to the Apostolic Letter, "Maximum Illud" of the late Pope Benedict XV. Fortified thus with divine approval of the apostolate, the author discusses "The Salvation of the Pagans" (Ch. II.) giving past and present opinions both among Catholics and Protestants on this subject, and wisely commenting that "Rather than stand by and examine into the lot of the pagans who are not reached by the preaching of the missionaries, it would be better to co-operate in order that the preach-

ing of the word may actually fall upon the ears of all, and that through this means they may surely and easily be saved." (p. 20.)

Passing from this he discusses the principal non-Christian religions, giving facts and figures and enabling his readers to take up intelligently the problems they present. Present day conditions, the hopeful signs of advance among the pagans, as well as the difficulties to be encountered in mission work are all gone into thoroughly. A whole Chapter (VII.) is given to "Our Competitors" and the work of the Mohammedans on the one hand and Protestant Christians on the other is fully discussed and their progress noted. These two classes are included under this heading because they both exercise great missionary zeal. The account is eminently fair and many startling figures are given. (At least they ought to startle Catholics.) When we learn that for Protestant missions, "in 1920 the receipts from the United States were over \$30,000,000" (p. 85) while in that same year the "grand total" of receipts by the Propagation of the Faith Society *throughout the world* was \$2,316,967 (p. 271) we should be shocked out of any complacency we felt the last time we gave a dime to a collection for missions, or subscribed to a mission magazine worth twice the price we paid.

Rather more comforting are the figures regarding our success in making converts. Statistics gave us 29,290,565 Catholics in the missions, compared with 6,055,425 Protestants. To take care of these latter there was a mission personnel of 135,954 whereas we have in the field only 82,334. One may but guess what, humanly speaking, would be the result of adequate manning and adequate support for our missions and missionaries. To remedy our shameful lack "we must bring before the public and discuss more and more the problem of the missions. We must make it popular, as it is among Protestants." (p. 89) This as much as anything else will solve both the financial problem and how "to multiply the number of missionaries" (p. 124.) But no matter how many "foreign" missionaries we have the countries now pagan will never be entirely won for Christ until we have an adequate number of native clergy, hence "today especially the attention and the solicitude of the Church and of the Superiors of the missions are focussed upon" (p. 144) them

and their development. That our attention is well-placed is evident when we can point with pride to a single seminary, that of Pulo-Penang which has "given over a hundred martyrs to the Church, some of whom now venerated on our altars" (p. 148) or to the "general seminary for all India, at Kandy on the Island of Ceylon" which although founded so late as 1893, has sent out "no less than 150 native priests. . . .two of whom have been elevated to the episcopal dignity." (ibid.)

A chapter is none too much to devote to the heroic labours of our missionary sisters, for only one who has either seen or studied carefully can realise the extent of their self-sacrificing work or the impression made by their example. "The deplorable and shameful condition of the pagan women is the natural consequence of the pagan religions" (p. 161) and this condition can hardly be described in print. Their woeful need and the further fact that in many pagan countries no man, save the woman's own husband may see her, or minister to her in any way, makes "the chief apostolic work of the missionary Sisters [which] is to elevate the condition of women," (p. 158) one which no one else can possibly do.

But perhaps our most valuable auxiliary for evangelistic work is the native catechist. "The native catechist, prepared in their own special schools, are placed at the head of different Catholic communities. In his own sphere a catechist is a real missionary. . . .On account of their knowledge of the dispositions, manners, customs, ideas, and languages of their own people, the catechists, like native priests, can frequently accomplish what a missionary could not, because he is a foreigner." (pp. 153-154.) There are now about 25,000 catechists, but their number should be at least doubled. It would not be difficult to bring this about either, for fit subjects can easily be found, and they are unbelievably cheap to support. Many individual Catholics in this country could pay for the training and maintenance of a catechist with less money than they spend for "gas" for their automobiles. It would pay better dividends too!

"It is a grave error. . . .to think that the conversion of the infidels is the exclusive business of the Pope, the bishops and the missionaries" (p. 177). "Co-operation in the apostolate of the Church is for all Catholics a most strict obligation, a bounden

duty," (p. 181) even though that "obligation of the faithful. . . . is not generally understood." (p. 175). To make it understood is chiefly the duty of the clergy. But some may say, how shall they teach when they themselves have not learned? It is here that the author makes a most practical suggestion. "If the clergy hold the key to the missionary problem, it is in the Seminary that they must be taught to use it." (p. 206) To this end, "where it is possible, there should be a Chair of Mission Science in our seminaries." (p. 208) And along with the study of missions must come some means of keeping the interest of our young people aroused, whether in schools, colleges, or seminaries. The work of the Catholic Students' Mission Crusade, which supplied this need, is highly commended. The description of its purpose and activities (pp. 223-226) is one of the best we have seen.

The necessity of financial aid for the missions, and how it is secured, is well told, and we are glad to see that one chapter (XVII) is headed, "Prayer,—the Greatest Help of All." "The labourers are few—and what means did Jesus suggest to multiply them? None other than prayer!" (p. 234) And besides being our most valued aid for recruiting the missionaries those already in the field tell us that they "convert more by prayer and suffering than by preaching." (p. 237).

Part IV, is given to a description of the various "Mission Aid Societies" which are in existence. an account of the worlds they are carrying on and suggestions for their furtherance. It closes with an eloquent appeal: "Who can look upon the Crucifix and read its lessons of love and suffering and be indifferent to mission work? Who can weigh the blessings God has showered upon him and refuse to communicate them to others?" (pp. 202-203) "Rally to the call of Father Manna—follow on to the Conquest of the Pagan World." (p. 203.)

This is a remarkable book, and is having a well-deserved reception. The first edition of 5000 copies was exhausted in less than a month. More than 6000 out of the 10,000 of the second edition were sold before it was issued. We predict and hope that it will run through many editions and continue its good work. Doctor (now Monsignor) McGlinchey has put us all in his debt by giving us this volume.

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